THIRTY-EIGHTH

ANNUAL REPORT

OF THE

TRUSTEES

OF THE

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY,

IN

PENNSYLVANIA.

Read before the Society, Monday, January 7th, 1850,

THE EVENING AFTER THE EPIPHANY.

PHILADELPHIA:

KING & BAIRD, PRINTERS, No. 9 SANSOM STREET.

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O gracious LORD, look down in mercy upon Thy Church at this time. Provide it with faithful labourers, such as shall have a true compassion for the souls committed to their care, and a knowledge and zeal answerable to the account they are to give.

BISHOP WILSON.

OFFICE OF DEVOTION.

Used at the Meetings of the Board of Trustees.

OUR FATHER, who art in Heaven, Hallowed be Thy Name; Thy Kingdom come; Thy Will be done on earth, as it is in Heaven; Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Most merciful FATHER, we render Thee our unfeigned thanks and praise for having given to us Thine Only Begotten Son JESUS CHRIST, to be 'the Way, the Truth, and the Life;' who after finishing His ministry on earth, commissioned His Apostles, and through them a succession of pastors to the end of time, to 'go into all the world, and preach the Gospel to every creature.' We implore Thy blessing on all endeavors for extending or for continuing the knowledge of the glad tidings of Thy salvation. Especially we pray for the Society [in whose concerns we are] now assembled; that the hands and the hearts of thy people may be opened in a liberal support of means for carrying the design into effect; that Thy

servants, the Trustees, may be endued with wisdom, fidelity, and with zeal, in the discharge of the trust comm to them: that there may be found faithful and able me devote to it their talents and their time in the duties o ministry; and that all who shall be so employed ma directed by Thy guidance, and protected by Thy provid and have an abundant blessing on their labors. Finall pray, that Thy Gospel may be everywhere faithfully prea and duly received and followed; to the removal of all err religion, and of all viciousness of life; and to the setting of the glory of Thy great Name, through JESUS CHRIST blessed LORD and SAVIOUR. *Amen.*

Direct us, O LORD, in all our doings, with Thy most cious favor, and further us with Thy continual help; th all our works begun, continued, and ended in Thee, we glorify Thy holy Name; and finally, by Thy mercy, o everlasting life, through JESUS CHRIST our LORD. *Am*

The grace of our LORD JESUS CHRIST, and the love of and the fellowship of the HOLY GHOST, be with us all, more. *Amen.*

*** Omitting the words in brackets, the special prayer is after the General Thanksgiving, at the anniversary mee of the Society.

ANNUAL REPORT.

THE Board of Trustees, in presenting the Report of the transactions of the Advancement Society during the past year, desire to render grateful and devout thanks to the Father of every good and perfect gift, for the measure of success that has attended their efforts. They have sought to make such an application of the limited means placed in their charge, as would most effectively promote the end for which the Society was instituted; "the Advancement of Christianity in Pennsylvania." While gratified to find they are not required to make a further reduction in the number of Missionaries, they deeply regret that they were compelled, (by the state of the treasury,) to reject, in several instances, urgent applications for assistance, where, had it not been for the inability of the Society, that assistance would have been gladly extended, and resulted in important advantage to the Church.

The following is the list of Missionaries now in the service of the Society, viz:

1. Rev. William Adderly, officiating at New Brighton and parts adjacent, Beaver Co.
2. Rev. T. Crumpton, Allegheny city, Allegheny Co.
3. Rev. Wm. A. Diehl, Whitemarsh, Montgomery Co.
4. Rev. Geo. C. Drake, Muncy, Lycoming Co.
5. Rev. Geo. A. Durborow, Fairmount.
6. Rev. Wm. Hilton, Kittanning, Armstrong Co.

7. Rev. Dwight E. Lyman, Marietta and Colun
Lancaster Co.

8. Rev. E. Mendenhall, Salem, Wayne Co.

9. Rev. Geo. P. Hopkins, Doylestown, Bucks

10. Rev. B.W. Morris, Sunbury, &c., Northumber
Co.

11. Rev. John Long, Montrose, &c., Susquehanna

12. Rev. B. B. Killikelly, D. D., St. Michael's,
strong Co.

13. Rev. S. P. Nash, Phœnixville, Chester Co.

14. Rev. Saml. T. Lord, Crawford Co.

15. Rev. Wm. F. Bryant, acting for Rev. G. W. N
Bellefonte, Centre Co.

16. Rev. Geo. L. Neide, St. Clair, Schuykill Co.

17. Rev. Dr. James Rawson, Union Town, Fay
Co.

18. Rev. Peter Russell, Mauch Chunk.

19. Rev. Wm. White, Butler, Butler Co.

The resignations during the year have been—
Rev. J. G. Downing, officiating at Schuylkill Hav
the Rev. E. Lawson, at Union Town, and the Rev.
K. Michell, at Waterford, Erie Co. The appointme
have been the Rev. Messrs. Lord, Neide, Bryant,
Rawson. The Missionaries, as far as they have
ported, present the following view of their labors,

Baptized: Adults, twenty-four; Infants, two hund
and forty-three;—Total, two hundred and sixty-sev
Confirmed—fifty-seven. Communicants added,
hundred and one. Present number, eight hundred
twenty-six. Sunday Schools, nineteen. Teachers,
hundred and sixty-five. Scholars, eight hundred
eighty. Families connected with the Missions,
hundred and forty-four. Services—on Sundays,

housand three hundred and ninety-five. Week days, hree hundred and forty-four;—Total, one thousand seven hundred and twenty-nine. Organized congregations, twenty-four. Other places, thirteen. Communion administered, one hundred and forty times. Members of Bible class, fifty six. Collections—For the Advancement Society, $42 46. Parochial purposes, $4,215 20. Other purposes, $222 18.

The Missionary at Montrose and New Milford, thus writes:

"These Parishes begin to show in a happy manner the blessed fruits of your fostering care. The Parishes are strengthening. Several from other congregations have been baptized, confirmed, and are now communicants. God does bless us with increase. Your Missionary has much to encourage him. Much under God has been done, but more remains to be done. The Church in her primitive beauty and purity, is better understood and better loved, open opposition is not often discovered; but it yet lives in the prejudices and ignorance of multitudes here. I know of no field equal in extent, of so much importance to us, as this. This people are your debtors, and so am I. God will reward you: we yet need your care and interest."

During the past year, three of the beneficiaries of the Society were admitted to Holy Orders, and all now engaged in the work of the ministry—at present the assistance of the Society is extended to but a single candidate. It is to be feared, this valuable department of the work of the Society must be suspended, if not altogether abandoned, unless its funds should be increased by more liberal contributions than it has lately received.

The inconsiderable sum of $48 80 was all that co
be furnished the Bible Committee—for the circula
of the sacred Scriptures. As happily Protestant Ch
tians agree in receiving the Bible as the rule of faith
practice, and regard its circulation as a matter of the
importance; it may be hoped that a united effort wil
made to strengthen the Society by donations, for
specific object.

The Female Episcopal Tract Society, by the circu
tion of its valuable publications, contributes to ext
the influence of religious truth. The Bishop Wh
Parish Library Association have afforded valua
assistance to many of our Missionaries, by placing w
in their reach, works of approved value. It has dis
buted, gratuitously, the past year, six hundred and
volumes. The Bishop White, and the Female Pra
Book Society, have not relaxed their exertions in
gratuitous distribution or sale at moderate prices
the Liturgy and Offices of the Church.

From the Treasurer's account annexed to this Rep
it appears that the receipts of the Society during
past year, amounted to $2,722
Expenditures, 2,697

Leaving a balance in favor of the Society of 24

We cannot close this Report without urging up
Churchmen the claims of the Society to their gener
liberality. It has existed for thirty-eight years:
founded by men whose zeal and piety adorned
Church; has been strongly commended by the St
Convention. Under the blessing of God, it has do
much good by the extension of true religion within

field of its operations. A large majority of the Parishes within the interior of the State, owe their existence to the Advancement Society.

Missionary stations are established, Sunday Schools in operation, Church buildings erected, the benefits of which, we could not have possessed, had no such Institution existed. While we concede that waste places where our language is unknown, and the distant borders of our land, should not be neglected by the Christian benevolence of Churchmen of this Diocese, it yet remains their first and imperative duty to provide for the religious destitution of their own household. The Society exists in a permanent and responsible form. A long experience has acquired for it a knowledge of those fields where missionary labor can be applied with the best promise of success. Though not pretending to be free from error or mistake in the management of the trust confided to them, the Board of Trustees, conscious that all their labors "begun, continued, and ended" in GOD, were designed to promote HIS glory in the salvation of souls, feel warranted in claiming the confidence and support of every portion of the Church.

Annual Subscription . .	$3	00
Life Subscription . .	30	00

ADDRESS

R. R. Montgomery, Esq., *Treasurer*, Office, Corner of Third and I Streets.

George Helmuth, Esq., *Recording Secretary*, No. 35, South Water Str

Rev. J. C. Clay, D.D., *Chairman of Committee of Missions*, next doo Swedes' Church, Southwark.

Rev. H. W. Ducachet, D.D., *Chairman of Education Committee*, No Girard Street.

RESOLUTION OF THE BOARD OF TRUSTEES.

Resolved: That it be recommended to those Churches who feel an terest in this Society, and whose Rectors are not life-members thereof, th they be constituted such.

Officers for 1850.

Rt. Rev. Alonzo Potter, D. D., President *ex officio*.

VICE PRESIDENTS.

James S. Smith,
Tobias Wagner,
Rev. Benjamin Dorr, D. D.

TREASURER.

Richard R. Montgomery.

CORRESPONDING SECRETARY.

Rev. Jehu C. Clay, D. D.

RECORDING SECRETARY.

George Helmuth.

TRUSTEES.

1. Edmund Wilcox,
2. Dr. S. Littell,
3. James S. Newbold,
4. Peter Williamson,
5. Horace Binney, Jr.,
6. George M. Wharton,
7. William H. Newbold,
8. James Cox,
9. Henry Reed,
10. John R. Wilmer,
11. Henry F. Rodney,
12. James M. Aertsen,
13. William Kirkham,
14. William Musgrave,
15. William J. Watson,
16. William C. Kent,
17. James A. Farnum,
18. Ellis Yarnall,
19. George W. Taylor,
20. John Lambert.

CLERGY.

Rev. Henry J. Morton, D. D.
" H. W. Ducachet, D. D.
" John Coleman, D. D.
" Frederick Ogilby,
" M. A. De W. Howe, D. D.
Rev. Henry S. Spackman,
" Thomas C. Yarnall,
" Henry E. Montgomery,
" Joseph H. Smith, Jr.
" Richard S. Trapier.

Dr. *The Society of the Prot. Epis. Church, for the Adv. of Christian*

1849.		Expenses.	Education.	Missi
Jan. 11,	To Balance due to James S. Newbold, Esq., late Treasurer, as per former account, and paid to him at this date,	153 12		
		153 12		

Penna., in account with Richard R. Montgomery, Treasurer. *Cr.*

1849.		Subscriptions.	Dividends,	From Churches.
Ja. 6,	By collection at Anniversary Meeting at St. Luke's Church,			61 80
	Mrs. John Sergeant, sub. for 1849.	3		
	Mrs. Gardiner, " " "	3		
	Mr. Saml. Wagner, " " "	3		
	Miss W. E. Smith, " " "	3		
	Miss Rebecca Smith, " " "	3		
8,	Benj. Gerhard, Esq., " " "	3		
	Rev. Thos. C. Yarnall, " " "	3		
	Frederick Ogilby, " " "	3		
	Mr. Wm. J. Watson, " " "	3		
	Mrs. Wm. J. Watson, " " "	3		
	Mr. John R. Wilmer, " " "	3		
	Wm. H. Newbold, " " "	3		
	James M. Aertsen, " " "	3		
	George Helmuth, " " "	3		
	Ellis Yarnall, " " "	3		
	Wm. C. Kent, " " "	3		
9,	Tho. H. White, " " "	3		
	donation,	2		
	Mrs. M.B.W. Riddle, " " "	3		
	Sub. for 1849, collected by M.Gorson,			
	James S. Smith, Esq., " " " 3			
	Mr. Peter Williamson, " " " 3			
	William Musgrave, " " " 3			
	Clement S. Rutter, " " " 3			
	Mrs. Joseph R. Evans, " " " 3			
	Mr. Samuel Ruth, " " " 3			
11,	Miss Ann Brouson, " " " 3			
	Mr. W. F. Griffitts, " " " 3			
	Mrs. H. M. Griffitts, " " " 3			
	Mrs. Samuel Welsh, " " " 3			
	Ephraim Clark, Jr., " " " 3			
	Joseph S. Burnett, " " " 3			
	Henry F. Rodney, " " " 3			
	Miss Mary Donaldson, " " " 3			
	Mr. Edward Perot, " " " 3			
	Mrs. Mary Perot, " " " 3			
	Mr. John McCollom, " " " 3			
	Henry Reed, " " " 3			
	William Welsh, " " " 3			
	$ 57			
	Less 5 ℘ comm'n to collector, 2 85	54 15		
	6 mos. int. on Gas loan, $18 less State Tax of 90 cts,		17 10	
	6 mos. int. on City loan, $25 less State Tax $1 50.		23 50	
		110 15	40 60	61 80

Dr. *The Society of the Prot. Epis. Church, for the Adv. of Christian*

1849.		Expenses.	Education.	Missio
	Amount brought forward,	153 12		
Jan. 12,	Blank book for Com. on Missions,	50		
15,	Order of Rev. G. W. Natt, in favor of R. S. George,			15
18,	Rev. Dwight E. Lyman from Oct. 20, 1848, to February 1, 1849,			28
22,	Sexton of St. Luke's Church, for services at the Annual Meeting,	5 00		
26,	Rev. Thomas H. Michell, to Feb. 1.			31
	Thomas Crumpton, "			25
	William Hilton, "			25
	Edwin Mendenhall, "			31
	William Adderly, "			25
	William White, "			25
	B. Wistar Morris, "			25
	John Long, "			25
	T. A. Starkey, "			25
	S. G. Downing, "			25
	Peter Russell, "			25
	E. Lawson, "			25
	Geo. Field (resigned) to Jan. 1, 1849,			16
	G. P. Hopkins, to Feb. 1.			37
	William N. Diehl, "			25
	George C. Drake, "			25
	S. P. Nash, "			25
	G. W. Natt, "			15
31,	George A. Durborow, "			87
Feb. 7,	To Treasurer of the Floating Church, Mr. Wm. C. Kent,			50
	Postage of remittances, &c.,	1 30		
16,	King & Baird, for printing Annual Report,	86 30		
March 1,	Mr. John A. Merrick (Beneficiary) to 16th inst.,		37 50	
		246 22	37 50	638

Penna., in account with Richard R. Montgomery, Treasurer. *Cr.*

		Subscriptions.	Dividends.	From Churches.
18).				
	Amount brought over,	110 15	40 60	61 80
an. 12,	Contribution of St. Stephen's Church, Phila., $738 33, of which sum $50 a special contribution for Chaplain of Floating Church,			738 33
15,	Mr. Thomas Allibone, sub., 1849. 3			
16,	B. C. Buzby, " 3			
	Fisher Leaming, " 3			
	Thomas Robbins, " 3			
	Robert Ralston, " 3			
	George Blight, " 3			
	Mrs. Anna Bloodgood, " 3			
	Cadwalader Evans, " 3			
	John Markoe, " 3			
	Philip Ricketts, " 3			
	Thos. M. Pettit, Esq. " 3			
	$33			
	Less 5 ℗ com. to collector, 1 65	31 35		
	Dr. Anthony E. Stocker, sub. 1849.	3		
19,	Mr. James A. Farnum, "	3		
	Mrs. Wm. Fisher, " 3			
22,	Joseph P. Wood, " 3			
	Mr. John Lindsay, " 3			
25,	Edmund Wilcox, " 3			
	Dr. Benjamin S. Janney, " 3			
31,	Mr. Thomas Latimer, " 3			
	B. W. Frazier, Sub. 1848 and 49, 6			
	$ 24			
	Less 5 ℗ com. to collector, 1 20	22 80		
el 1,	Rev. Joseph S. Smith, sub. for 1849,	3 00		
3,	6 mos. int. on Penna loan, to Feb 1, 1849, on $1629 50 @ 6 ℗ $48 88			
	on $2268 @ 5 ℗ 56 70			
	$105 58			
	Less State Tax, 5 28		100 30	
7,	Mr. G. Brinton, sub. $3 less 5 ℗ to col.	2 85		
9,	By Con. of Christ Church, Phila.,			250 81
	" St. Matthew's " Sunbury,			7 25
16,	Dr. Chas. Willing to become a L. M.,	30 00		
	King & Baird, donation,	10 00		
23,	Peter McCall, Esq., sub. 1849,	3 00		
27,	Mr. Wm. Platt, Jr., "	3 00		
leh 1,	George W. Taylor, "	3 09		
	By Con. of St. Peter's Church, Phila. $360 75, of which sum $50 a special con. to make the Rev. Frederick Ogilby a L. M. of the Society,			360 75
	Amount carried over,	225 15	140 90	1418 94

Dr. *The Society of the Pro. Epis. Church, for the Adv. of Christi*

1849.		Expenses.	Education.	Mis
	Amount brought forward,	246 22	37 50	63
March 2,	R. F. Hill, sexton of St. Andrew's Church, for services, 1849.	5 00		
	Mr. G.W. Brown, Bene. to March 1,		12 50	
29,	G. L. Neide, " " April 1,		37 50	
31,	J. R. Murphy, " " April 1,		25 00	
April 2,	Rev. J. G. Downing to May 1,		25 00	
10.	King & Baird, for Bible Com., by order of the Board,	15 00		
21.	Mr. John K. Murphy, by order of Education Committee.		25 00	
26,	Rev. Wm. Adderly, to May 1st,			2
	Tho. Crumpton, "			2
	Wm. N. Diehl, "			2
	Edwin Mendenhall, "			2
	William Hilton, "			2
	Geo. C. Drake, "			2
	Tobias H. Michell, "			2
	George W. Natt, "			2
	Peter Russell, "			2
	Geo. P. Hopkins, "			2
	William White, "			2
	B. Wistar Morris, "			2
	John Long, "			2
	S. P. Nash, "			2
	Dwight G. Lyman, "			2
	B. B. Killikelly, D.D., do.			2
	T. B. Lawson, "			2
	Postage of remittances,	1 00		
May 26,	Rev. Dr. Colhoun, by order of the Committee on Missions,			2
June 18,	Mr. G. W. Brown, (beneficiary,)		12 50	
25,	Rev. Jno. K. Murphy, to July 1st,		25 00	
July 20,	Wm. Adderly to August 1st,			2
	Tho. Crumpton, "			2
	Wm. N. Diehl, "			2
	Geo. C. Drake, "			2
	William Hilton, "			2
	Peter Russell, "			2
	Edwin Mendenhall, "			2
	G. W. Natt, "			2
	G. P. Hopkins, "			2
	Wm. White, "			2
	B. Wistar Morris, "			2
	John Long, "			2
	S. P. Nash, "			2
	J. G. Downing, "			2
	Dwight E. Lyman, "			2
	B. B. Killikelly, D.D., do.			2
	Samuel T. Lord, "			2
	Amount carried over,	267 22	175 00	159

...na., in account with Richard R. Montgomery, Treasurer. *Cr.*

1849.		Subscriptions.	Dividends.	From Churches.
	Account brought over,	225 15	140 90	1418 94
Mar. 2,	Mr. R. Ralston Cox, sub. for 1849,	3		
6,	S. W. Carmell, " "	3		
7,	L. A. S., donation,	3		
17,	Robt. M. Lewis, Jr. sub. 1849,	3		
19,	Con. of St. Mary's ch. Hamiltonville,			11 65
	Miss E. N. Price, sub. for 1849,	3		
24,	Con. of St. Luke's Church, Phila.,			130 26
30,	J.R.Ingersoll,Esq. sub.1849 and 50,	6		
Apr. 9,	Dr. Thomas Mutter, "	3		
	Rev. Dr. Clay, "	3		
	Mr. Michael Errickson, "	3		
	Lawrence Lewis, Jr., "	3		
	Osmon Reed, "	3		
11,	Con. of St. Thomas' ch. Whitemarsh,			12 50
17,	Mr. Robert McCall, sub. for 1849,	3		
19,	Wm. G. Allen, "	3		
20,	George Zantzinger, "	3		
	Contribn'n of Grace ch. Honesdale, through Bishop Potter,			5 00
24,	Do. St. James' Ch., Phila., $200, of which sum $60 to constitute the Rev.Dr.Morton, and the Rev. Jas. Bonnar, B.D., L. M. of the Soc.			200 00
30,	Mr. H. A. Shackleford, sub. 1849,	3		
May 12,	James S. Newbold, "	3		
	H. M. Watts, "	3		
	Dividends on 13 shares Lancaster Turnpike Stock,		16 25	
14,	Rev. Dr. Coleman, sub. for 1849,	3		
15,	Con. of St. James' ch. Lancaster,			50 00
16,	6 mos. int. on 3 shares Bristol Turnpike Stock,		8 25	
	Mr. Pierce Butler, sub. for 1849,	3		
	James Moore, "	3		
	Arthur Wells, "	3		
18,	Rev. R. Smith, Miss. in Mercer co.			3 00
21,	Con. of St. James' Ch., Muncy,			15 00
	Mrs. Mills, Jerseytown, donation,	2 50		
June 4,	S. B. B., "	25 00		
14,	Rev. H. E. Montgomery, sub. 1849,	3 00		
15,	Con., M. S. Emmanuel, Holmesb'g,			25 00
June 12,	Do. St. Paul's ch., Wellsborough,			7 00
Aug. 1,	M. & M. Sch. Haven, donation,	3 00		
31,	Con., Trinity ch., Pottsville,			15 00
Sept. 4,	Ch. St. James the Less, Phila. Co.,			11 24
7,	Christ Ch. (Swedes',) U. Merion,			4 00
	6 mos. int. on City Loan to July 1, $25, less tax, $1 50,		23 50	
	6 mos. int. on Gas Loan, to July 1, $18, less tax 90 cts.,		17 10	
	Amount carried over,	324 65	206 00	1908 59

Dr. *The Society of the Prot. Epis. Church, for the Adv. of Christi*

1849.		Expenses.	Education.	Mis
	To Amount brought forward,	267 22	175 00	159
July 20,	Rev. Geo. L. Neide, from June 1st,			1
	Geo. A. Durborow,			2
Sep. 4,	J.G.Downing, (resg'd) to Sep.1,			
	Postage, "	1 00		
7,	Mr.Wm. Murphy, librarian, "	7 50		
2,	Rev. G. L. Neide, to Nov. 1,			2
Oct.	Mr.G.W.Brown,Alex.Sem.to Sep.1,		12 50	
16,	Wm. Hoyland, Sexton St. James' Church, for services,	3 75		
22,	Rev.Wm. H. Bournes, Huntingdon,			2
	J. McIlhenny, Connellsville, by order of Committee,			5
	Postages, " "	15		
24,	Rev. Wm. Adderly, to Nov. 1,			2
	Tho. Crumpton, "			2
	G. W. Natt, "			3
	Wm. N. Diehl, "			2
	George C. Drake, "			2
	Wm. Hilton, "			2
	Edwin Mendenhall, "			3
	Peter Russell, "			2
	George P. Hopkins, "			3
	William White, "			2
	B. Wistar Morris, "			2
	John Long, "			2
	S. P. Nash, "			2
	George A. Durborow, "			2
	Dwight E. Lyman, "			3
	B. B. Killikelly, D.D., "			2
	S. T. Lord, "			2
	Postages, "	90		
Nov. 10,	Mr. Wm. Murphy, librarian, "	7 50		
24,	G. W. Brown, to Dec. 1,		12 50	
Dec. 19,	Postage for Com. on Missions,	2 50		
		290 52	200 00	220

1849.	RECAPITULATION.	Mis
	Paid Incidental expenses and balance due by the Society,	29
	" Beneficiaries,	20
	" Missionaries,	220
		2
	Balance,	$272

nna., in account with Richard R. Montgomery, Treasurer. *Cr.*

		Subscriptions.	Dividends.	From Churches.
49.				
	Amount brought over,	324 65	206 00	1908 59
De 7,	By 6 mos. int. Penn Loan, to Aug. 1, on $2,268, @ 5 ℘, $56 70			
	on $1629 50, @ 6 ℘, 48 88			
	$105 58			
	Less State Tax, 5 28		100 30	
8,	Dividends on Lancaster Turnpike Stack,		39 00	
15,	Contr. of the Church of the Holy Trinity, West Chester,			15 00
22,	Con. of the Bangor Church, Churchtown,			18 00
Oc 4,	Samuel Cox, Esq., donation,	5 00		
8,	Contr. Trinity Ch. Southwark,			50 00
15,	" All Saints' Ch. Oxford,			5 00
20,	" Gloria Dei Ch. Southwark,			25 00
N. 15,	" St. Peter's Ch. Phœnixville,			5 71
29,	6 mos. int. on 3 shares Bristol Turnpike Stock,		4 50	
D. 11,	Con. of Trinity Ch. Easton,			10 00
12,	" St. John's Ch. Bellefonte,			2 50
850.				
Ja. 1,	Miss Mary Barns, Sub. for 1849,	3 00		
		332 65	349 80	2039 80

	RECAPITULATION.	From Churches.
	Received from Sub. and Donations,	332 65
	" Dividends,	349 80
	" Churches,	2039 80
		$2722 25
850.		
Ja. 3,	Balance due the Soc. by the Treas.,	24 58

Pla., Jan. 3, 1850. RICHARD R. MONTGOMERY, *Treasurer.*

We have examined the above accounts of the Treasurer, compared them with the vchers, and found the same correct. EDMUND WILCOX, JAS. S. NEWBOLD, *Auditing Com.*

Pla., Jan. 4, 1850.

Dr. *The Bible Committee of the Societ*

1849.		
May 24,	Paid order of the Committee to R.S. George,	24
Oct. 29,	Do. Wilfred Hall,	12
	Balance,	11
		$48

ount with Richard R. Montgomery, Treasurer. *Cr.*

349.		
Ail 27,	Received from Mrs. Cadmus, sub. 1849.	1 00
	Do. Mr. Cadmus, "	1 00
	Do. Miss Dutton, "	50
M 12,	Do. Christ Church, Phila., "	25 00
A 9,	Do. St. John's Ch., Bellefonte, "	4 00
O 26,	Do. St. Luke's Ch., Phila., "	17 00
		$48 80
350.		
J. 2,	Balance in favor of the Committee,	$11 58

R. R. MONTGOMERY, *Treasurer.*

Philadelphia, January 3d, 1850.

Correct.

EDMUND WILCOX,
JAMES S. NEWBOLD, } *Auditing Committee.*

January 4, 1850.

Received, June 2d, 1849, of the Home Missionary Society of St. James' Church, $20, for the Prayer Book Fund; which sum was paid by order of the Board of Trustees, to the Treasurer of the Bishop White Prayer Book Society. Also, at the same date, received $20, for the Tract Committee of the Society, which amount was paid to the order of that Committee.

RICHARD R. MONTGOMERY.

Philadelphia, January 3, 1850.

Correct.

EDMUND WILCOX,
JAMES S. NEWBOLD, } *Auditing Committee.*

January 4, 1850.

At a meeting of the Board of Trustees of the Society for the Advancemer of Christianity in Pennsylvania, held on the evening of the 11th Januar it was

Resolved, That the thanks of the Board be presented to the Rt. Re Horatio Southgate, for the very appropriate, instructive and beautiful Di course delivered by him upon the occasion of the recent Anniversar Meeting of the Society; and that he be requested to furnish a copy fc publication.

THE CHRISTIAN BROTHERHOOD:

A SERMON

PREACHED IN

ST. MARK'S CHURCH, PHILADELPHIA,

BEFORE THE

SOCIETY

FOR THE ADVANCEMENT OF CHRISTIANITY

IN PENNSYLVANIA,

ON OCCASION OF THEIR ANNIVERSARY,

January 7, 1850.

BY THE

RIGHT REV. HORATIO SOUTHGATE, D.D.,

MISSIONARY BISHOP FOR TURKEY.

PUBLISHED AT THE REQUEST OF THE BOARD OF TRUSTEES.

PHILADELPHIA:
KING & BAIRD, PRINTERS, No. 9 SANSOM STREET.
1850.

NOTE.

The following Sermon was not written for publication, nor even for the
casion on which it was delivered. It was intended originally only for
e common use of the pulpit. The author has consented to its publication
the hope that it may help, with God's blessing, to strengthen the frater-
l tie among Churchmen.

So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood:
Oh, might we all our lineage prove,
Give and forgive, do good and love:
By soft endearments in kind strife
Lightening the load of daily life.

Christian Year.

A SERMON.

M Brethren of the Clergy and Laity :—

I could not hope, upon so sudden a call, to say any
ng specifically adapted to the object of your present
eting. Nor indeed, as it has proved, was it neces-
y. The Report which you have just heard, speaks
itself, and speaks well for you. *I* could only trust
at I might be able to treat of general principles and
ths not alien from the purpose of your Association.
shall do this with extreme regret for the cause which
s made my imperfect services to be desired by you,—
e indisposition, namely, of your own Bishop,—and
t, (aside from this,) with extreme gratification that
is placed in my power to add my humble offering to
e service of a Society whose object I thoroughly
prove and respect.

The words upon which I shall address you, are taken
om 1 Pet. iii. 8.

"Love as Brethren."

The world is made up of confraternities. There is
e brotherhood of *humanity*, in which God hath created
of one blood all nations of men for to dwell on all the
ce of the earth."

There is the brotherhood of *fellow-citizenship*, in
hich men are bound together under the same
overnors and the same laws.

There is the brotherhood of *kindred*, in which e ties of nature form a yet closer relation, and bring e individual out of the mass into affinities of the tender t and dearest kind.

There is, finally, the brotherhood of *the Chur* which all the others are intended in some measure o typify and illustrate. The Church is for the world, r the whole race of men; while its minuter subdivisio s are betokened by the lesser aggregates of humanity. t has laws which reach to the farthest and the least; a l yet the nearer affinities are not overlooked. It is te "household of God;" it is the "family of God;" it s the "fellow-citizenship of the Saints;" or it is te one "universal Church;" calling thus into play eve affection of humanity, and adapting itself to man in l his various relations.

It is in all its aspects a brotherhood. It is a broth hood as combining men under one general head, a adding to the links of a common humanity the clos relation of a sonship towards God. It was the gra object of the Saviour's atoning sacrifice, to bring m to be *at one* with God, to introduce them into a rel tion by adoption, similar to that which He Hims sustained as the everlasting Son of God. He th brought those who believe on Him into the divi family, making them sons of God and joint-heirs wi Himself of the heavenly inheritance. He made G their Father by reconciling them to Him through fait bringing them into His family by baptism, and securi for them the gift of the Holy Ghost, as at once th spirit of adoption and the pledge of it. By thus makin God their common Father, He made them *Brethren*, an established a relation between them closer than an

oter that had existed through nature or by human ppointment. Their duties in this relation were higher, tlir bonds more solemn, their mutual love purer, tln in any union of merely earthly formation. Not tlt the links of their inferior relations were thereby dsolved. On the contrary, they were strengthened, b being compacted by higher motives, and made to uite with the enduring chain which bound them to God. Et still, where the relations came in conflict, (as sometnes from their different tendencies they might,) those onature must yield to those of grace. It was a law of te new relation: "He that loveth father or mother ore than Me, is not worthy of Me, and he that loveth sn or daughter more than Me, is not worthy of Me." Tie brotherhood of the Church was to be stronger than ty other brotherhood, because it was in that comunion that men maintained their relation with *God*. ll other relations might, therefore, sooner be dissolved tan this; this alone could under no circumstances be bandoned.

We see from this how close and peculiar was the otherhood of the Church. There were also other ties, sides a common parentage, which added to its strength. he mode of introduction to it was the same for all. It as "one baptism" which admitted them to its privileges, nd imposed upon them its obligations. Their inheritnce in it was the same. It was "one faith" which bound nem together as by a common oath, and made them artakers of a common lot. Their hopes were the same. hey looked forward to another world which was to be heir home, and, in the expectation of it, they were all nd equally strangers and sojourners here. Their interests were common interests, their service was a com-

mon service, their trials were common trials, and t
reward was a common reward.

More than all this, they were animated by "
Spirit," working in them, indeed, diversely, but to
end, and creating all the essential features of their r
tionship after the same model, even after the patter
Christ their Lord. In Him, indeed, and through
Spirit dwelling in them, was their oneness perfect
they were "all one in Christ Jesus." He was th
Leader, their Guide. He was to be with them alwa
and, to signify both His own union with them and th
with each other, He established for them a memorial
which, partaking of emblems which represented H
they partook of Him, were joined with Him by fai
and, renewing their covenant with each other, at o
declared and confirmed their fellowship.

Such was the original brotherhood of the Church.
the Church continues, the brotherhood continues;
all this was of the essential character of the Chur
that for which it was created, and which preserved
in being. If the brotherhood continues, the obligati
which it involves continues; for the two are inseparab
That both the Church and the brotherhood continu
we all acknowledge. That the Church exists, not on
an association, but an association of *brothers*, that it
one grand fraternity, that it is the union of a comm
sonship under a common Father,—all this we readil
and universally admit, however imperfectly we reali
it in practice. And yet, if the brotherhood does exis
it should be duly recognized. If it involves duties, thos
duties must be punctually and earnestly performed.

Now it is the intention of St. Peter, in the text, to se
forth both the duty and the ground of it. The duty i

lo; the ground of it is our common *brotherhood:* not
o.y *love*, but love *as brethren.* There are different
kids of love—love as belonging to different relations.
This is the love which is required of us from our mem-
b'ship in the Church of Christ. The duties which it
involves are those which are enjoined upon us as sons
o God in our relations with other sons of God,—the
common sonship making us one fraternity.

Let us now consider what some of these duties are,
remembering that they are all expressions of fraternal
love, and that love is the fulfilling of the whole law of
or brotherhood.

I. First, then, there is the duty of providing for the
spiritual wants of our brethren. These are, the instruc-
tion which a son of God should receive, the food by
which he is nourished, the care by which he is kept in
is sonship, and trained up for the full and final adop-
tion at the last day. It will be in vain that he is a
child of God, if he be not also a child of the resurrection,
he who shall then be recognized as holding this rela-
tion with God, and admitted accordingly to a part in the
nal inheritance. It is our business to see that pro-
vision for this his highest want be not lacking. It is
ur business to see that he have the appointed food of
he children of God, the food by which the whole family
sustained and nourished to everlasting life. This
ood comes from the word of God, as delivered to us in
he Holy Scriptures; the ministry, by which it is dis-
ributed, to each his portion in due season; the pastoral
are, by which he is watched and guided in the way that
eads to our final abode, the home of all the family in
he eternal city of our God; and the Holy Sacraments,
by which the brotherhood is created or maintained, and

by which the pledge of communion is signified and ts benefits conferred on man.

II. It becomes us also to see to it that his *tempo l wants* be supplied. The bodies of the saints are e temples of the Holy Ghost. They are, with the s l, redeemed by Christ, and consecrated to God. Th , therefore, come within the obligations of our frater l covenant. It is a subject of repeated commendat n in the Apostolic Epistles that certain Churches h e ministered to the necessities of the Saints; it is an obj t of frequent command to do so. Christ Himself l s promised to such ministry a high and peculiar rewa l. He regards it, though done unto the least of the brethr , as done unto Himself. Indeed he considers every b - ther as *His* brother. The relation reaches through th to Him, and so does the service bestowed. It is, then direct mark of honour to *Him*, an indication of love *Him;* so that, in this fraternity, our duties become int - mingled, and all that we render to the creature rendered to the Lord.

The duties comprised in this branch of brotherly lo are, in the general, reckoned up by Christ. They a the giving of food to the hungry, and drink to t thirsty, the imparting of hospitality to the stranger, a the bestowing of clothing upon the naked; they are t visiting of the sick and the prisoner for purposes of reli and consolation. These are the great and general dutie comprising under them species as innumerable as the il which afflict humanity.

There is no want of a field for their performance. stretches on every side, vast as the limits of the habitabl globe, marked in every part with the scenes of huma suffering, and resounding through all its borders wit

the sighs and groans of numberless victims of want and misery. Alas, it is about us, at our very doors; and dull must be the heart which is not moved at least by visible sorrows, sluggish the hand which is not stretched out to pour that wine and oil into the wounds of a brother's heart which the Saviour has taught us to bestow even upon an enemy and a stranger. For we are all strangers in the wilderness of this world. Oh, if we could but recognize this, if we could feel that here we have no continuing city nor abiding place, and that the least we can do is to ease the weary way of pilgrims who fare more hardly than ourselves, if our favorite treats were to the house of want, and our favorite sights were the signs of gladness in a brother's strengthened heart, if we would leave what there is of the world hanging about us, and go to the poor, those favoured children of God, those to whom the Gospel preached proves itself the true Gospel, because to them it was to be preached as a proof of its genuineness,—we should find, I doubt not, the duties of our fraternity more exactly fulfilled, the obligations of love more duly performed, and for ourselves a richer treasure laid up where neither moth nor rust corrupteth.

III. Another way in which love should exercise itself towards our brethren, is in *not distrusting their soundness in the faith.* This is a terrible malady of the present day—the doubts that are freely entertained of the integrity of a brother's faith. It eats like a canker into the very heart of our charities. It is a perpetual clog upon all our labours of beneficence. It is a blot upon our Church, the deepest and darkest which she has to bear. Differences of opinion arise, and must arise, from the great latitude which our Church gives to private

judgment when it does not trench upon the faith. Such differences are a necessary feature of every true branch of the Catholic Church. It is only those who would press men's minds down to uniformity in every thought and conception that can avoid them; and they can do it only by endless subdivisions into sects. It is the glory of our Church that she bases herself upon that which from the beginning has been held essential, and gives a free scope to human inquiry and human opinion in all that is beyond. May the time never come when she shall be less charitable or less Catholic! May the time never come when she shall make the speculations of men upon divine truth the standard of the truth itself! Her standard is in the word of God as it has been interpreted from Apostolic times. When she leaves that, and goes into doubtful disputations in search of her guide, she will find, indeed, guides enough, and ready enough to conduct her; but they will lead her in ways as devious as are their own private fancies, until they bring her, at last, distracted and torn, into the power of every wandering phantasm, and under the influence of every *ignis fatuus* that dances in the brains of murky-minded and unstable men.

But I was now speaking not of the Church's charity towards the allowable opinions of her sons, but of our own uncharitableness towards them. Differences which she tolerates, we abhor; so that it has come to this, that men often cannot think kindly of those, nor participate kindly with those, who vary from them within the Church's latitude. We think their faith is defective, or at least suspicious; it is not entirely sound; and this not because they are not sincere and honest members of the Church, not because they do not hold every

dntical article and point of doctrine as firmly and as ly as we, but because they are not one with us in ery explanation of detail, or do not set the same comrative value upon the inward and the outward, or do n agree with us as to the best mode of defending the fh or preserving the Church's purity. All these are qestions of form. They may have more or less of intrinsi importance according to the interests which they aect; but they are not the faith, nor any part of it, ad, therefore, cannot be made legitimate causes for dunion or suspicion.

Let us, then, think of our brethren as brethren in tse things which constitute them our brethren: "one bdy and one Spirit, and one hope of our calling, one Ird, one faith, one baptism, one God and Father of a." These are the sources of our unity; these are the fndation of our brotherhood. Let them also be the fndation of our love. Here we have an impregnable ftress for our unity, and an abiding basis for our charity. b wind of many-tongued strife can shake it; let no ot of malice stain it. Let us here stand together as e man; and let all beyond be a free range where inion may expatiate without injury and without fence. Let us know ourselves to be brethren in that which we are *one;* and let it have influence enough ith us to prevent the unkindly word, the harsh, nouncing thought, and the cruel and injurious suscion. Thus shall we show ourselves children of one ather, brethren of one fraternity, members of one ousehold, parts of one whole. Thus shall no shocks of arty mar our symmetry, nor breath of discord taint ur love; but, rising superior to every conflicting wind f doctrine, we may soar aloft in spirit to a purer atmo-

sphere, which is for the Christian the native air of is own hoped-for home. Let us trust that where te Church's profession is avowedly held, it is held i sincerity; and let us make all due allowance for te vast difference of intellectual tendencies and mo sympathies in different individuals; looking only to te Church's standard, and taking a conformity with th as enough to secure our own love to our brethren, a a full confidence in their integrity as churchmen and Christians.

IV. Especially should we, as the ground of all t rest, cherish a *feeling of oneness* with our brethren.

There is a phrase in another language, which has corresponding term in our own, which implies t governing spirit of any body of men—that spirit principle which animates them as combined in the fraternity, and which is the true inward life of the unity. For there is no unity that can avail much whi depends alone upon cold outward laws. There mu be, as the language referred to has it, an *esprit du cor* an inward spirit stirring in all the members, animati all with one life, giving unity of impulse and cons tency of effort, making, in fine, the body, howev diverse in its composition, one in its being, a congruo and effective whole.

Such a spirit is recommended in the text. It the exact sense of the Apostle's words. "Love brethren:" realize your relations as belonging to th same fraternity. Have the same mind one towa another. Remember that you are of one and the sam body, component parts of the same whole. Love brethren: let the feeling that animates you be that hig and friendly regard which belongs to you as united i

th same corporation. Let it be love of one another as bnd together by the ties of a common brotherhood. Lt the spirit of that brotherhood be your quickening ad guiding spirit in all your mutual conduct. It is not ke alone, but love of a peculiar kind—that love which bongs to you as members of one body—that love which srings from love of the body itself, and of Him especially vio was its Founder—which should be your directing ad impelling principle.

Oh, the dark and dismal days of Christianity that we bve fallen upon, though we think them so full of light ad promises of glory, when men have lost to a very geat degree this feeling of oneness, this blessed spirit, vhich, springing from Christ our Head, runs through, rvades, and vivifies the entire body,—which, uniting jint with joint, making perfect the articulation of every veral part as a portion of the whole, and adapting ch to each, and all to the one design of Him who eated it, works through all, in all, and by all, as by me simple agent incapable of division and separation.

Oh, the fatal effects of individualism in religion, disinting these closely united parts, making them act ith the wildness and eccentricity of agents unsubjected a common law, diverging into endless variety of abore effort, and making Christianity at last a system, (if such a state it can be called a system,) of mutually epulsive forces, each acting in its own miserable circle, ach occupied with its own petty and individual work, ach thwarting the other, one drawing this way and nother that, and all ending in an inextricable confusion nd diversity, as alien from the oneness of the original tructure as they are destructive to all the best purposes f Christianity.

Oh, for oneness! for inward oneness and outwa
oneness! for the inward without the outward is
natural impossibility, and the outward without the i
ward is a fruitless form. It is our prayer by day a
by night, it is our fondly cherished wish, our highe
ambition, our irrepressible longing, to see Christians,
one spirit under one form, labouring together for t
good of the whole, to see each with each acting togeth
and interacting, intervolved in their common purpos
and service, aiming at one end, and all abounding in t
offices of love one towards another, as having no div
gent impulses, no separate powers of action, but all a
mated by one common Spirit—the Spirit of the Body-
tending to one common result—the effort of the whc
—and thus growing up in all things into Him who
the Head, even Christ.

Yet, if to this we have not attained, and at prese
may not attain, let us, so far as we have attained, wa
by the same rule and mind the same thing. Let
strive to see in a brother another self, and to set th
other self above our original self in many things, and
be tender of all that concerns him as of our own concern
not forgetting that he is bound to us, however humb
or however high he may be, whether of the clergy or
the laity, by the ties of a common brotherhood, a
those of the tenderest and nearest kind; that wh
affects him affects us; that, in the blessed unity of th
Body, if one member suffer, all the members suffer wi
it. Let us remember what St. Paul has said: "Who
weak, and I am not weak? who is offended, and I bu
not?" There is no brother so far removed from u
either in social position or in distance of space, that o
heart should not beat with his heart in its known em

ıs of joy and sorrow. There is no spirit so humble
ts outward tabernacle, that, having with us the unity
Christ and His Church, has not a right of home in
r spirit, of place in our most hallowed affections.
ere is not a spirit with which we should not delight
dwell and sympathize, if so be that that spirit pre-
ts the true marks of our fraternity.

And here let me add, in conclusion, a single caution.
is in vain that we think *in general* kindly of all
ristian men. It is in vain that our heart glows with
isfaction in contemplating the vast array of brother-
od in the good Church Catholic. It is in vain, I say,
this be all. For it is the individual feeling that tells
the effectual realization of the idea of fraternity,—
t a feeling idly spent on the widely diffused surface
myriads of immortal minds, but in the mighty gene-
ity particularizing, and taking each brother as he
es to view, or as the providence of God calls our
oughts to him, as a representative of the whole, and
uring upon him the full tide of our fraternal affection.

This is the true individualism of religion,—not, on
e one hand, to be absorbed in the contemplation of
r own miserable self, or to be exclusive in our Chris-
n regards for those who are one with us in minor
ings; nor, on the other, to exhaust our sympathies
on the wide, unprofitable surface of a general idea,
e streams spreading wantonly over a fruitless desert;
t, running in our appointed channel, to send life and
freshment to each and all within our reach, until, our
umble rivulet of love joining with other rivulets from
e boundless tide of the divine life, all shall move on
one steady and majestic current, carrying fertility to
very waste place of human suffering or human barren-

ness. Thus shall the wilderness and the solitary place be glad for us, and the whole vast desert shall rejoice and blossom as the rose. Thus shall we fulfil the high duties of our Christian brotherhood, and be prepared when the bonds and links of earthly origin shall sever to enter more fully upon the society and the immediate intercourse of that countless multitude of our holy fraternity of whom we knew so few, and them so imperfectly on earth.

A PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that, as there is but one Body, and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may hence forth be all of one heart, and one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord.—AMEN.

English Prayer Book.